The Alliance Weekly

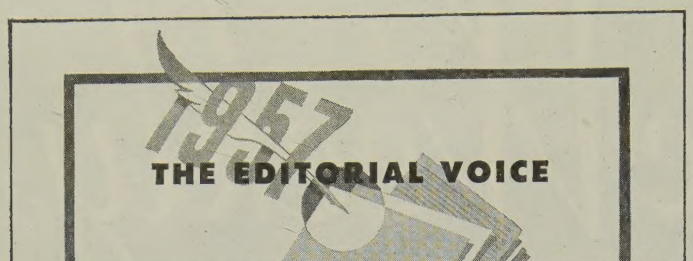
SEPTEMBER 18, 1957

HOLBROOK LIBRARY
OF RELIGION

PRINCE AND PRINCESS OF SUPAI (see page 15)

In this issue

THOSE AMAZING METHODISTS . . . . . By A. W. Tozer
THE MAKING OF A PREACHER . . . . By William A. Quayle



QUALITY MATTERS, NOT SIZE

To God quality is vastly important and size matters little. When set in opposition to size quality is everything and size nothing.

This is not hard to understand, seeing that size is a creature-word and applies to matter only. It has to do with dimension, weight or number of things created. God has no size, for the obvious reason that none of the attributes of matter apply to Him and size is an attribute of matter.

To attribute size to God is to make Him subject to degrees, which He can never be, seeing that the very idea of degree relates to created things only. That which is infinite cannot be greater or less, larger or smaller, and God is infinite. God simply *is* without qualification. "I AM THAT I AM" is how He in condescending patience accounts to created intelligence for His uncreated Being.

Quality, as the word is used here, has to do with pure being, with intrinsicality, and does not properly admit of degree. For this reason we may attribute quality to God, but not size.

God made man in His own image and gave him intellect, emotion and will along with moral perception and the ability to know and worship his Creator. These attributes constitute quality of being and differentiate the man from the world around him and even from his own body. Material bodies have extension in space, weight and form, but they lack the ability to think or feel or love or yearn or worship. Because they lack this ability, and especially because they lack the power of will, they possess no moral or spiritual qualities whatsoever; and because they have not such qualities they are nothing in themselves, their only significance being that which may for the moment be lent them by God or by the man He made in His own likeness.

Man's moral fall has clouded his vision, confused his thinking and rendered him subject to delusion. One evidence of this is his all but incurable proneness to confuse values and put size before quality in his appraisal of things. The Christian faith reverses this order, but even Christians tend to judge things by the old Adamic rule. How big? How much? and How many? are the questions oftenest asked by religious persons when trying to evaluate Christian things. This is done by a kind of unconscious reflex, because in the world of matter, motion, space and time these questions have valid meaning. In the world of spirit they have no meaning at all, and yet we carry them over into the kingdom of God, evidence enough that our minds have been but imperfectly renewed.

Our problem is that we think as men. We savor not of heaven but of earth, and our psychology is not that of Christ but that of Adam. All the while we stubbornly insist that we are evangelicals, but it is to our shame that many of the pagan philosophers were more spiritually-minded than we. Socrates, Epictetus, Marcus Aurelius and a great many more could be brought forward to witness against us. They were wiser in their generation without the light of the New Testament than we are with that light.

The Christian faith engages a spiritual kingdom where quality of being is everything. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." With these words Jesus showed how far both Jews and Samaritans were astray in their argument over the proper place to worship. Not the beauty of a city nor the size of a mountain matters to the Father; truth and spirit and all the wealth of moral qualities that gather around them: these are all in all.

It is not uncommon to find college students whose faith in Christ has been badly shaken by their exposure to the teachings of science. After a few lectures on astronomy and a look through a telescope their neat little universe begins to fall apart. The sheer hugeness of the heavenly bodies and the immensity of space overwhelm them. The earth is but a microscopic speck in the vastness of space, a man but an infinitesimal pinpoint on the earth's surface, and God somewhere out beyond the farthest star, billions of light years removed —how then could God become man and dwell among us? And of what account is a man, insignificantly small and pathetically short-lived?

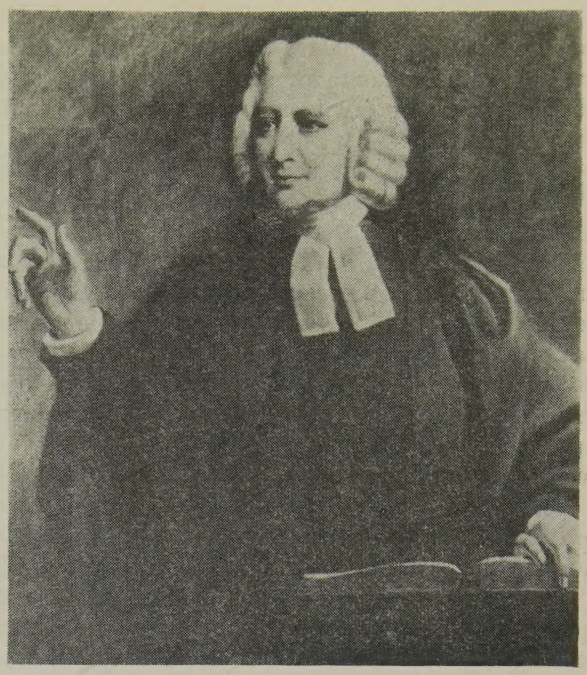
To think in this way is to confuse size with quality; it is to think ignobly of the Most High God; it is to identify Him with matter and make Him a servant of time and space; it is to degrade our concept of Deity to that of the pagan and to fall victim to unbelief.

The truth is that one soul made in the image of God is more precious to Him than all the starry universe. Astronomy deals with space and matter and motion; theology deals with life and personality and the mystery of being. The body of the psalmist David, for instance, though of average size, was so small that it might have been tucked away in a crevice among the mountains of Judaea and never found, though men had searched for a thousand years. That is size, and it is not very important. But in some inspired hour David wrote the Shepherd Psalm! That is quality, and how precious it is may be inferred from the sound of ten thousand voices singing that psalm every Sunday of the year around the whole world.

The Church is dedicated to things that matter. Quality matters. Let's not be led astray by the size of things.

John Wesley

From portraits by
FRANK O. SALISBURY
Courtesy
METHODIST INFORMATION



Charles Wesley

Those Amazing Methodists

I. The Wesley Brothers

By A. W. TOZER

TWO hundred and fifty years ago there was born into an English home a baby boy who was to become one of the greatest, if not the very greatest, of all the hymn writers of all ages, the inspired David alone outranking him.

The boy was named Charles, and the home into which he was born was that of Samuel and Susannah Wesley. Charles was the eighteenth child, but not quite the last, for one more came later to make a total of nineteen little Wesleys. John was five years old when his brother Charles was born, and as they played about over the floor no one could have foreseen that the two of them would later team up to shake first England and finally the entire civilized world.

The sovereignty of God (a doctrine the Wesleys did not stress too much) could hardly be better displayed than in this Anglican home. Eight of the children died in infancy, and when some enemies of the straight-preaching Samuel Wesley set the parsonage on fire the nest burned down, but God preserved the young larks from a fiery death. Later John remembered this terrifying experience and with a characteristically happy turn he applied to himself the words of the Scripture that speaks of a brand "plucked out of the burning." Such he was in more ways than one, and such were Charles and the rest of the fledglings.

It would be a fascinating if not a particularly edifying exercise in speculation to try to second guess the history of the Christian Church over the last two centuries and write it as it might have been if Susannah Wesley had been a feminist or had insisted upon a "career" or had believed in "planned parenthood" and had limited her family to fourteen, which would of course have deprived the world of John Wesley; or had pleaded ill health or hard work and had refused to bring an eighteenth child into the world and so robbed the church of the treasures of sweet song later to be bestowed upon it by that eighteenth child, Charles Wesley.

The story of the unsuccessful missionary journey of the two consecrated brothers is too well known to need retelling here. They returned to England self-confessed failures and learned from some Moravian brethren the reason for their failure. For all their self-discipline, their much praying and their hard religious exercises, they had not been truly converted to Christ. Their knowledge of God had been theological, not personal.

First Charles, and a few days later John Wesley, entered into a saving knowledge of God through the new birth, and it may be that since the conversion of Saul on Damascus Road there had not occurred a personal religious experience of greater importance to more people than that of the two Wesley brothers. Out of the fire of their spiritual encounter came not only the Methodist Church but, later, the Salvation Army and many Christian

societies and institutions with tremendous power to elevate society and to quicken and transform individual men and women morally and spiritually.

Though we do not usually think of him as such, John Wesley was a reformer. For the established church of his day was sterile and its clergy, with rare exceptions, were almost completely ignorant of the very religion they were being paid to promote. They served a state-controlled church to make a living, as a man today might dig coal or work as a bank teller. Church offices were bought and sold at a profit and shrewd hirelings grew fat on the tithes of the poor.

A corrupt clergy could not but produce a corrupt people. The moral conditions of the masses became so incredibly bad as to stagger the imagination. Drunkenness, brutality, narcotic addiction, obscenity, prostitution and violence filled all the land and there was no one to care. Priest and churchman either joined in the general debauch or coldly withdrew to engage in practices more polite but equally iniquitous.

Into an England such as this the Wesleys were born, and the notion is instantly ruled out that they were the product of their times. Samuel and Susannah Wesley saw to it that they were not. Let everlasting thanks be to God for those serious-minded and high-principled parents who, while they were in the world, were not of the world, and who managed even in the midst of a wicked and adulterous generation to instill the fear of God into their children. England will ever owe them a mighty debt of gratitude, and informed Christians throughout the whole world may well thank them for providing a home morally fitted to nurture two such giants in the faith as John and Charles Wesley.

While both men remained within the fold of the Anglican Church to the last day of their lives, their evangelistic fervor and their burning zeal soon made them too hot for the lukewarm church to handle. John especially was too bold, too articulate and too much given to condemning dead religion; and worst of all the common people heard him gladly. While the established church never unfrocked him, the local churches took measures just as effective: they simply locked their doors against him and forced him to preach on the streets and in the fields, which he did with such remarkable success that one is tempted to believe that in locking him out they did him and the world a real favor.

With John preaching saving grace to the common man on the street and Charles setting the rediscovered evangelical doctrines to music (though he too was an effective preacher) things began to look up again in England. Thousands of the plain people were converted, many of them from lives of unspeakable wickedness to lives of great purity and moral power. The Wesleys did not try to please the masses; they preached judgment and hell and the need to flee from the wrath to come, and they would not accept any man's testimony unless he could back it with complete separation from worldly practices and a life lived in conformity with the will of God as revealed in the New Testament.

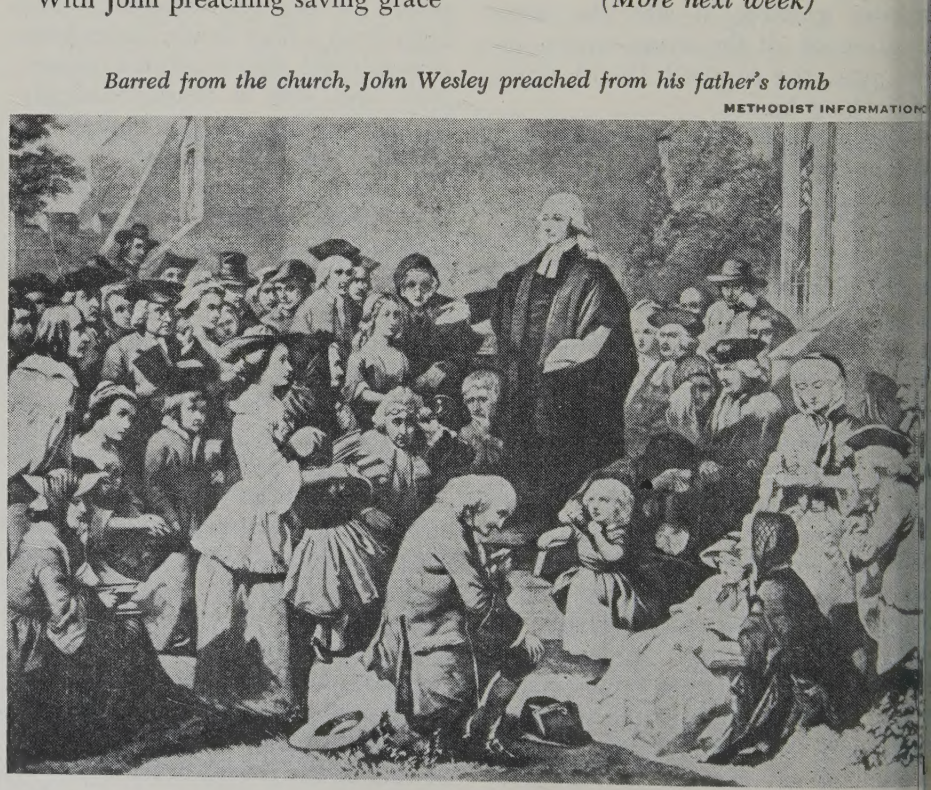
The converts became so numerous that they created a problem for the fiery evangelists. The established church feared to admit them even if they had desired it, so there was nothing to do but to form them into groups for instruction and worship. These groups came to be called Methodist Societies, and their story is so heartening that every Christian should acquaint himself with it.

Over the next few weeks we want to touch a few high points of that story, in order that a new generation of Christians might have opportunity to know at least a little bit about those amazing Methodists.

(More next week)

Barred from the church, John Wesley preached from his father's tomb

METHODIST INFORMATION



VOLUME 92 NUMBER 38

the Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. Simpson, *Founder*
H. M. Shuman, *President-Emeritus*
Harry L. Turner, *President*
Nathan Bailey, *Vice-President*
William F. Smalley, *Secretary*
Bernard S. King, *Treasurer*

A. W. Tozer, *Editor*
Charles E. Notson, *Assistant Editor*
Anita M. Bailey, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Weekly, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

The Making of a Preacher

By BISHOP WILLIAM A. QUAYLE

PAUL was a great phrasist and this aker of deathless and tremendous rases says Christ "gave himself." aus does Paul epitomize, not jeopdize, the divine career in the Per-n of the Christ of God. "I am re," the career of Jesus said, "to ve Myself."

This is why every man of us is re. We are come to give ourlves. A preacher is to give himlf. He is here for the enrichment the world. A man is an estate d should any of that estate be t on hand at death the man is by much a failure. We are put in the rld of God to give ourselves away the world; not to gain but to ve, not to amass but to disburse. Christ "emptied himself" is the assive and dramatic putting of this th. There was nothing left in rist unused when He left us to rney back to God. He had thing left. Empty as a drained sk—this is Christ's new program life. Not to hunt ease but to nt travail, not to count costs but venture all boldly, to drain life y and make self a lordly contribun to the world. That is Christ's an for every preacher and it pulses th power like the unsleeping . Question: "What is life for?" swer: "To give yourself." This w of life's business makes life mensely self-respecting. We cease ing sponges and become enrichers. We earn our board and endow the world.

In a sublime regard the preacher's vocation is to give himself. *Preacher, what are you working at?* And he, without stopping to look up or wipe the sweat away, answers like a leaping sword, "Giving myself." Pouring out himself. *Sun at the morning's east, what is your day's toil?* And the sun lifts and spills the bowl of the world full of light and the inverted bowl of the sky full of delight, and shouts like a soldier swinging into battle, "To give myself." The sun's business is the preacher's business. And the sun learned his occupation from the Christ who would teach things and spirits that all we exist for is to give ourselves.

But the preacher's business is to preach? No, brother, no! His business is to give himself. He is the trumpeter, not the trumpet; the soldier, not the sword. Preaching is a method of the preacher giving himself, just one method, and the sermon becomes not an exploit but an evidence and certificate of what breed of soul the preacher is.

All mankind knows the thing preaching is. A man telling about God-Christ purely is this: a man called of God, talking about everything that touches man and God. That is preaching. Preaching is the art of making a sermon and delivering it? Why, no; that is not preaching. Preaching is the art of making a preacher and delivering *that.* Preaching is the art of the man giving himself to the throng by means of voice and gesture and face and brains and heart and, the background of all these, himself.

Preaching is the outrush of the soul in speech. Therefore the elemental business in preaching is not with the preaching, but with the preacher. It is no trouble to preach but a vast trouble to construct a preacher. There is little trouble to preach if only there be a preacher. Preacher-ing, not preach-ing, is the task.

The preacher is to carry burdens too, and that should be no trouble to the true preacher. Mount Hood has no trouble holding winter on his breast and brewing reverberant waterfall and crystal river, and lifting up a shield wonderful as moonlight to hold on high for the amazement of mankind. Mount Hood does not stoop beneath his load. He knows no load. Is he not a mountain? Does the mountain groan beneath its load of pine and forest rock and snow? It is no effort for the sea to lift waves in spray and carry myriad hosts of water life and thunder music up against the ashen clouds. It is the ocean. To such as are oceanic, oceanic moods are natural and effortless. Thus with the preacher: he is the child of God.

Prayer for the Congregation

Christ, from whom all blessing flow,
Perfecting the saints below,
Hear us, who Thy nature share,—
Who Thy mystic body are;
Join us, in one Spirit join;
Let us still receive of Thine;
Still for more on Thee we call,
Thou who fillest all in all.

Move, and actuate, and guide:
Divers gifts to each divide:
Placed according to Thy will,
Let us all our work fulfill:
Never from our office move:
Needful to each other prove:
Let us daily growth receive,—
More and more in Jesus live.

Sweetly may we all agree,
Touched with softest sympathy;
Kindly for each other care;
Every member feel its share.
Many are we now and one,
We who Jesus have put on:
Names, and sects, and parties fall:
Thou, O Christ, art all in all.

—CHARLES WESLEY.

In preaching we always assume that the man is called of God and of man to his unapproachable office. And to such a man the question of a sermon will be the question of the man. Every soul comes to his effort under limitations, gropingly, as Samson came to Dagon's pillars. But stature of soul is not a fixed fact. It is a fact depending on him whose soul it is. To be bigger than we were is always a possibility. And so it comes to pass that a given sermon is the preacher up to date.

The preacher floods the souls of men and women and floods dry channels of the heart, brings wonder and reason to the brain, unseals the fount of tears, wakens drugged conscience from its stupor, hammers against the brazen doors of obdurate wills; the preacher does this because he is a tide from God's great sea. But in the proportion of him who is the channel of the rising of the tides of God do the tides drive in.

A sermon is not a piece of carpentry, but a piece of life—a spacious heart, a spacious brain, a spacious sympathy talking out loud. A great preacher like Paul fashioned himself, not his speech; and then so great did he become, he sat down and extemporized the sweetest poem ever written save the Shepherd Psalm, when he gave the world the thirteenth chapter of First Corinthians. So he did with the resurrection chapter, which wings away in serene ether where eagles with their tawny wings could not attempt to soar. But on Paul's forehead was no drop of sweat; he had grown the wings, and it was fun to fly.

A preacher is God-endowed but he is also self-endowed; and a preacher-man's business is to amass a life of cubic dimensions to the end that he may evoke the great power and utter the great word. Does not this version make being a preacher a sublime business? *Preacher, what are you doing? Are you getting up a sermon?* And his answer, "Rather, by God's grace, I am constructing a man." *Working on your sermon, brother?* "No, working on the preacher." What, then, in the light of this is a preacher's task? Plainly this: amassing of a great self so as to have something worthwhile to give.

Man and God, these the preacher has by heart. What a blessed luggage they are—the folk for whom God died and the God who died for folk! The wideness of the world of ground and sky is on such a man. He walks in radiance like a perpetual dawn. He talks with God and God talks with him. And when this preacher comes to a Sunday in his journey through the week, people ask him, *Preacher-man, where were you and what saw you while the workdays were sweating at their toil?* And then of this preacher we may say reverently, "He opened his mouth and taught them, saying, . . ." and there will be another, though lesser, Sermon on the Mount.

And the hearers sit and sob and shout under their breath and say with their helped hearts, *Preacher, saw you and heard you that? You were well employed. Go out and listen and look another week; but be sure to come back and tell us what you saw and heard.* That will be preaching. Such a man will be big enough to get to places he cannot see and that is the thing needed.

I once wanted to find the summit of a mountain and so without a guide I followed an unpretentious mountain stream in its winding, sure path, upward mile upon mile, until at last I came to the summit, th very source of the stream. So th preacher must know the way to th Hidden Source. He must keep t the main stream and the rivulets h must pass by, giving them only glance. But the stream he mus follow to the remote and sublim mountain, the name of which God.

The preacher must be skilled i that. The world of people is n much interested in the little shi boleths over which some make s much. But God, where He is an what He is, and man, and whethe man and God may meet, and hel for the strugglings and battlings o the soul—these big things they d care about.

God's muscular arm stark naked hand pierced and open, arm un afraid and eager, and underneath it writ in blood this one word "Help"—this earth does care for.

Preacher, have you had that arm about you, does that pierced hand grip you and deliver you? Then preacher, show them that and your preaching will be an apocalypse.

◆ ◆ ◆

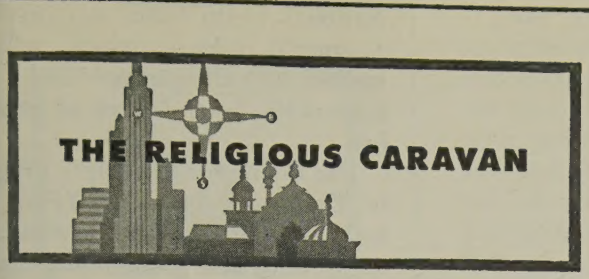
Quotes from Our Contemporaries

WILLIAM A. MAHLOW, in *Biblical Missions,* defines a missionary:

"The responsibility of the foreign missionary is many-fold. He is representative of the Lord Jesus Christ. He is an ambassador from the Court of Heaven. He is an undershepherd, caring for needy sheep. He is a spiritual doctor who has interned under the direction the Great Physician. He is a soldier of the cross."

ALAN REDPATH, writing in *The Life of Faith,* declares:

"The message of God's saving grace involves the acceptance of the judgment of self, and the end of our own rights. We can come to Him as sinners and receive Him as our Saviour *only* if we are prepared to die to everything outside His will. In other words, the New Testament makes no provision for anybody to claim to be a Christian and yet to go on living in sin."



DAVID R. ENLOW, Editor

T HOME

raham team to make Caribbean tour: Evangelist Billy raham will tour nine countries in the Caribbean area ginning in mid-January, 1958. Included will be meet-gs in Jamaica, Puerto Rico, Barbados, Trinidad, Pana-a, Guatemala, Venezuela, Costa Rica and Mexico. act dates have not been announced, but it is expected at the tour will take five or six weeks. Rev. Kenneth achan, of the Latin America Mission, will be director the program. Associates of Dr. Graham will conduct angelistic crusades of from ten days to two weeks' ration in advance of his visit.

●

my to establish chaplain's museum: Announcement of ns for the creation of a United States Army Chaplain's seum was made by Chaplain (Maj. Gen.) Patrick J. an, Chief of Army Chaplains, on the 182nd anni-rsary of the Army Chaplaincy recently. Chaplain Ryan ted that the new museum will be located initially at United States Army Chaplain School, Fort Slocum, Y., with its display exhibited in the foyer of the ool's chapel building.

●

therans to extend areas of world service: Two new as of international church service—the spiritual care Lutheran migrants and a global mission to Lutheran men—will be undertaken by the Lutheran World deration, its third assembly decided at Minneapolis, nn. Plans to inaugurate the new services were pre-ted by Dr. Paul C. Empie, of New York, chairman of LWF commission on world service, in his report to assembly.

●

urch membership reaches new high: Church mem-ship in the United States reached a new high of ,224,954 in 1956, a gain of slightly more than 3,000,000 r the previous year. This means that 62 out of ry 100 Americans of all ages are members of a church synagogue. A century ago only 20 out of every 100 ericans were church members. In the last genera-a span of thirty years church membership has doubled, ile population has risen 40 per cent.

●

theast Airlines offers reduced clergy fares: North-Airlines announced in Washington, D. C., it will at a 50 per cent discount on passenger fares to clergy-traveling in the United States, effective September R. B. Stevenson, the airline's assistant director of sales, said the reduced rates also will apply to ministers going to Canada, provided the Air Transport Board in that country approves the discount.

THE PRESS

Bible group distributes Scriptures in refugee camps: More than 70,000 Bibles and Scripture portions were distributed last year in West German refugee camps by the Evangelical Bible Mission, it was announced in Berlin. The special task of the Bible Mission is to distribute Scriptures to escapees from Communist-ruled countries and other displaced persons living in West Germany.

●

Christian Writers Conference offers college credit: For the first time in its ten-year history the Christian Writers and Editors Conference at Green Lake, Wisc., offered college credit for its courses. The innovation was made possible under an arrangement with the University of Redlands (Calif.). Dr. Benjamin P. Browne was director of the three-week conference, sponsored by the National Council of Churches in coöperation with the American Baptist Board of Education and Publication.

ABROAD

Railway Mission ends work in South Africa: The South African Church Railway Mission made its last journey after seventy years of activity during which its missionaries conducted services in remote areas of the country. At the end of August the Anglican missionaries will pack their bags and leave for Rhodesia and Nyasaland where, a mission leader said, British immigration has "opened up new avenues and created a new need for the church on wheels."

PEOPLE SAY

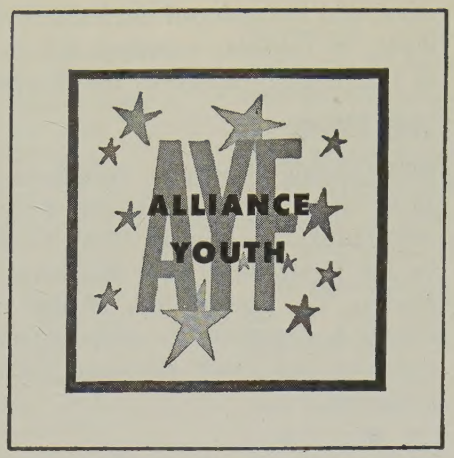
Bishop Hanns Lilje, of Hannover, Germany: "Like an electric current there ought to go out from this great international assembly [Lutheran World Federation] a great, united stimulus of faith as we renew our pledge of allegiance to Jesus Christ. We do not seek to escape from the world by retiring into the cells of piety when we assert this; rather, we seek to orient ourselves toward Christ who is the answer to all the difficulties, anxieties and fears of our generation."

●

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, St. Peter, Minn., addressing the Lutheran World Federation: "There can be no basis in faith or in fact for any assumption of superiority on the part of any of God's children. There can be no lines drawn where the Christian church is at work, either in missions, in mercy or in learning."

●

Dr. Chitose Kishi, president of the Evangelical Lutheran Church in Japan, said of modern religiosity: "In much of it man is still the center and God is merely a profit-producing agency used to fulfill man's insatiable desire."



WELDON B. BLACKFORD, Editor

AYF Fall Program

The summer is ended and we are receiving reports from our summer youth conferences which indicate this was one of the greatest years in the history of the Alliance youth camps. Praise God for the hundreds of young men and women who made decisions for Christ, for life and eternity.

David Livingstone gave his generation the words "Anywhere, providing it be forward." We are a forward moving AYF, and the spiritual fruit from this summer's ministry gives great promise of spiritual blessing during the fall and winter days. Every church should seek to consolidate these spiritual gains in the lives of their youth. This can be done by encouraging AYFers to engage in the spiritual program now being offered by the National Youth Office.

Three important programs are being suggested to the AYFs for the months of September, October and November.

FALL ROUNDUP PROGRAM—*September*

This emphasis for September has already been released to our mailing list of AYF leaders. The AYF leader who has not received his copy of this material should immediately write the National Youth Secretary.

AYF leaders everywhere are urged to unite in "rounding up" the youth of their church during this month. Some of our finest AYFers will be leaving their homes and churches for college and it will be necessary to round up new recruits, along with veterans, to carry on a forward moving AYF. This is the month when every effort should be exerted to round up our youth for prayer, fellowship, service, activity and Bible study.

The Fall Roundup release from the National Youth Office offers suggestions for conducting an AYF Fall Roundup program in your church.

DOORSTEP CAMPAIGN—*October*

The Doorstep Campaign is an AYF visitation program. It was especially planned for this month in keeping with the church-wide visitation programs which many of our churches plan during this period sponsored by the October Sunday School Emphasis month. The Doorstep Campaign will give helpful suggestions for uniting the AYF in the church-wide program, as well as offer suggestions for a separate AYF visitation program. This is the month for AYFers to get "out into the highways and hedges, and compel them to come in."

A twelve-page release has been prepared and will be mailed to AYF leaders, without cost, upon request. Therefore, send your request for this material to the National Youth Office in New York City as soon as possible.

AYF SUNDAY AND YOUTH WEEK —*November*

The Alliance churches are asked to observe National AYF Sunday, November 17, and National Youth Week from Sunday, November 17, through Sunday, November 24. The National Youth Office has prepared a special release which will be mailed to all pastors and AYF leaders the second week of September.

The theme for this year's program is "Dedicated Youth." AYFers may look forward to some wonderful suggestions and promotional materials to help commemorate Youth Sunday and Youth Week in their churches. Every AYF is urged to begin early in their planning of the program.

God grant that every AYF throughout our Society will be a spiritual forward moving AYF this fall.

Order AYF Tracts

Every AYF should have a good supply of our own AYF tracts, now available at Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa., at 60 cents a hundred. Four types of these tracts are available under the following titles:

"One Hundred Years from Now"
"I'm My Own Boss!"
"Are You Ready?"
"A Greater Thrill"

These distinctive, two-colored AYF tracts should be in the hands of every AYFer for personal witnessing and evangelism in schools.

Coming Features

The AYF Guide, a Bible reading plan for school days, will appear in next week's issue of THE ALLIANCE WEEKLY and will continue each week on the Youth Page throughout the 1957-58 school year. All AYFers are urged to follow this Bible reading plan in their daily devotions.

A new paragraph will appear periodically, beginning October, with answers to vital questions perplexing youth in these days.

This paragraph is intended to give AYFers an opportunity to send questions which bother them in their personal Christian walk and testimony. An attempt will be made to give a satisfactory Biblical reply to these inquiries. Address your questions to the National Youth Office, 260 West 44th St., New York 36, N.Y.

The Bulletin Board

Youth Rallies

Arlington, Tex. September 21. 10:30 A. M., 2:30 and 7:00 P. M. Speaker: Rev. Joe Stevens.

Uhundunis Reject Spirit Worship

By REV. DONALD C. GIBBONS, *New Guinea*

The open hearts and quick response that we are finding among the Uhunduni people are truly God's work. We don't know who has prayed nor for how long, but God has surely answered and we feel as though we are reaping where others have sown in the ministry of prayer.

Sunday, May 26, dawned bright and clear and at about nine o'clock we went down the hill to the native village where the church service is held each week. Only the people from this village were gathered when we arrived, but in a few minutes a large group of men appeared on a hill south of us, singing and marching. Almost simultaneously another group appeared on the hill to the west, and presently still another group appeared near our house. After chanting a few minutes the group east of us charged into the village and circled about the open center of the village, waving articles they formerly used in spirit worship. Then the other groups entered in like manner. The women and children had slipped in quietly, gathering at the side.

For three weeks these people had been giving serious consideration to burning their fetishes and on Saturday afternoon, after being assured again that God was able to meet all their need, they had decided to do it following the Sunday morning service. At one time they had asked to have the airplane take them away, but I told them that the Scripture records that the people at Ephesus burned theirs and I felt that was the way God would have us do it.

Soon a congregation of about seven hundred persons had gathered and we began the church service. At the close of the message I asked those who were wholly determined to follow God and destroy all fetishes to rise and join me. At first one hundred and thirty men and teen-age boys joined me and then about ninety women also stepped out.

The local chief, Den, was among the first to respond. After we both exhorted those who were double-minded to remain seated and wait until a later date, he went into his house and tore down the rough board enclosure where his fetishes were kept. He and his son brought the boards and fetishes into the center of the village and after building a fire with the wood began placing the fetishes on the fire. Soon they unrolled a four-foot string of shells and said, "We are no longer going to use this fetish to protect us from war. This was given to us as settlement of a war eighty years ago and we have used it as a fetish ever since, but now we are going to trust the Lord to protect us. Also we will not attack anyone else."

These war fetishes were among the things that they were most reluctant to give up. On Saturday I spent two hours recounting to them how God had delivered Gideon and many others who trusted in Him. They brought strings of shells from other wars too and then a bag with a fetish in it known as "the mother of sweet potatoes." This fetish was used to bless their crops, but now they will trust God. The fetishes that were burned came from the elders of about ten villages in this area. Each elder placed on the fire the fetish that had been in his possession. It was no small thing that they were destroying, for these charms have been handed down for generations and are irreplaceable, no matter what price a person might be willing to pay. Thus to destroy them meant really burning the bridges and severing all connections with the old life of spirit worship.

Typical of the Boega Valley people

G. LARSON

When it appeared to me that all of the fetishes had been cast on the heap, I said, "If all of your fetishes are now on the fire let us pray." Immediately the women replied, "Wait, wait," and began taking smaller fetishes off of their necklaces. These are the ones supposed to bring health. Also some men took off charms they had put on their necklaces when they killed a man in war. After this was finished we prayed once more and the service was ended.

After the burning of the fetishes an inquirer's class was begun and the people listen with such interest and reverence that it almost amazes us. Already neighboring people are criticizing them for their bold stand, but they remain undaunted. Others say they will watch and see what happens to these, and if in a period of months all goes well they too will destroy their fetishes. For some months most of these people have put their fetishes aside and asked for prayer when sickness came. The Lord has answered and they have seen that He is more powerful than Satan and his charms.

A Carpenter Sets a Pattern

By MRS. D. P. GATHANY, *Congo*

Last September we started a Bible preparatory school to train workers. Eleven men are now training for the ministry. Their families did not join them until January because we had no houses for them. However, temporary housing has now been supplied and the wives are also in school.

These men and women need your prayer support as they study God's Word and other subjects which will be useful to them in their ministry. Bible courses are very difficult for

The Gujarat Mission: (Front row) Rev. N. M. Sevak, Ahmedabad District Church Council chairman; Rev. H. H. Raysingh, Synod president; Rev. B. J. Christian, Kaira District Church Council vice-chairman; Misses M. E. Dyke, L. C. Burley, R. E. Blews. Second row: Rev. K. H. Kose, Mrs. Kose, Rev. E. F. Eicher, Mrs. Eicher, Rev. P. L. Morris, Mrs. Morris. Third row: Rev. J. M. Garrison, Mrs. Garrison, Rev. E. G. Jacober, Rev. C. J. Robinson, guest speaker from the Ohio Friends Mission, Mrs. E. G. Jacober, Mrs. P. C. Haagen, Rev. P. C. Haagen. Rev. Paul L. Morris is the chairman of the Gujarat Mission in India.

them because most of the men have had little or no primary school training and many of the women cannot even read.

Since Christmas a twelfth man, Simon Kalu, has enrolled. How we praise the Lord for the change that has taken place in him. He has worked for the Mission at Vungu for several years as a carpenter and many missionaries have been praying for his salvation. Until a few months ago he seemed to have no interest in hearing the Word. It is customary on the station for all the workmen to attend morning services before beginning the day's work, but Simon always came late or not at all. A few months ago he began to attend and came to other services as well. This was the first sign that he was responding to the Lord's dealings with him.

When Simon finally made his decision to follow the Lord we were away. The following Sunday when I saw him in the service I knew, even before I had been told, that he had been converted. He wanted to buy a Bible and hymn book, but we were out of Bibles. He then asked, "Don't you have an old Bible that I could use until you get some? I must have a Bible." We found an old one for him to use.

Now Simon is preparing himself to serve his new-found Saviour by taking the Word to others who are still in darkness. But he is not waiting until he finishes school to begin his ministry. He is witnessing at every opportunity. We are trusting God to use this man to bring many others to Himself. One of his brothers was saved about two years ago. The change in his life helped to awaken Simon. Another brother is chief of the village nearest to the station. He has attended services several times recently. Perhaps God will use Simon to bring this brother to Christ.

In Congo more consecrated and zealous national workers are needed. When we think of the lack of workers in the Singa country and other sections of our field, then we truly praise the Lord for men like Simon who give up good jobs and leave their villages and fields to become ambassadors for Christ in Congo. Their material gain is small, but oh, the joy of winning their heathen brothers and friends to Christ!

On a recent trip in the Singa area Miss Jeanne Robson and I saw the extent of one preacher's responsibility. He ministers in eight villages. One of these consists of five villages which have merged as they have grown. They appear to be one huge village but are actually five. How can one man adequately serve twelve villages? Several other areas in the Vungu section are comparable to the Singa country in size and population, but only one man is available for each of them. How much more could be accomplished for our Lord if we had more national preachers!

A Modern Daniel

By BETTY DYKE, *India*

It was a hot Thursday afternoon on July 27, 1956, when Daniel-bhai left the large textile mill to go home after his day's work. He was one of five thousand workers, glad that another day was over. He mounted his bicycle and went as far as the gate when to his surprise he was stopped by the guard. For the next half hour he and his bicycle were searched by three foremen and seven assistants. He was told that someone had seen him take a pound of thread and a screw from the mill.

Daniel-bhai was horrified and realized that someone in the mill must be trying to get him, a Christian, into trouble. Who would have put the thread into his bicycle? Why was he the one picked out? What would happen to him and his family if they found the thread on him? Would he lose his job or, worse still, be put into jail and branded as a thief?

While the search went on Daniel-bhai stood praying. In the twenty years he had worked he had never taken home anything from the mill. "Honor Thy name, Lord," he prayed, "and deliver me from the ones who are trying to hurt me because I am Thy follower."

The half-hour search revealed nothing and Daniel-bhai was permitted at last to go. With deep thanksgiving in his heart, he went home.

Later as he was bathing in a corner of his one-roomed house he glanced at his bicycle leaning against the opposite wall. He noticed a piece of thread hanging under the seat. When he pulled on it, to his utter surprise, out came the bundle of thread and a screw for which ten men had searched a half hour.

Still holding the thread Daniel-bhai bowed his head and thanked the Lord for blinding the eyes of all those men and for sparing him from tragic results had the evil intents of some enemy worked against him.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

How Can We Make Our Communities Conscious of Our Sunday Schools?

*Here are Five Suggestions**

By CLATE A. RISLEY

Our nation is the sum total of the communities that make it up. If each of us can make our community conscious of our Sunday school we will go a long way toward making our nation Sunday school conscious.

Christians have failed their country and their Lord in failing to pray for their own land. Many will pray for those in foreign lands and for those of their own church circle with little or no thought for those around them. Let us ask God to give us a vision that not only begins at Jerusalem and extends around the globe, but also includes our community.

I want to suggest five ways you can make your community conscious of your Sunday school.

1. *A better-informed personnel.*

For several years I taught a class in Sunday School Administration and Organization. The first assignment I gave was to define the Sunday school. The majority of the class were Sunday school workers. The usual answer was something like this: "A Sunday school is an organization to teach the Bible to children."

May I ask you two things about this answer. First, who said the Sunday school is only a teaching institution? The first responsibility of the Sunday school is to reach. The Great Commission says "Go" before it says "teach."

The second question I would ask is, Who said we were only to teach children? The Sunday school is for everyone.

The Sunday school is the church at work. The church and the Sunday school are one in their purposes and aims. The Sunday school is an organization that has as its purpose the reaching of men and women, youth, boys and girls, with the gospel, winning them to the Lord Jesus Christ, "teaching them to observe all things," training them to reach, to win and to teach others.

2. *More interested pastors.*

We cannot expect our nation to be more conscious of the Sunday school than our churches. Our churches will be no more Sunday school conscious than our pastors.

3. *An improved program.*

The third thing that must take place if we are going to make an impression upon our community is an improved program.

What are the elements of a good assembly program? The Bible, making the program Christ-centered, prayer and music are always the chief elements. These can be presented in various ways. The superintendent is a coördinator to see that each one who is to take part is invited and prepared.

Every superintendent ought to make his own yearbook—marking special days and Sundays to be observed in special ways, such as missionary Sunday, tithing emphasis, temperance teaching, rally day, promotion day, and so on.

4. *Invite more people.*

The first important thing is to get a program going, then invite the people.

How many visitors did you have in your Sunday school last year? Where are they? How many became regular attendants? Were they neglected? Many a visitor has decided whether he'll come back before he even sees the preacher.

Church members need to be reminded and trained to invite people to come back again. "Thank you, call again," is a familiar sign as we leave the restaurant or department store. Too often it's neither in sight nor on our lips as strangers leave our buildings.

No method of invitation excels that of the personal contact through a visitation program. It can certainly be said that the fastest growing churches are those employing visitation contact methods.

5. *Invest more than pennies.*

We must invest more time. Our Sunday school teachers can do more to change the tide of irreligion, immorality and irresponsibility than any group in the land, but it takes time. Let's challenge our men and women with the bigness of the task.

Pennies and Sunday school have seemingly gone together ever since Sunday school began, but it takes more than pennies to build good schools. What Sunday school does not need better equipment and more and better buildings to care for those they have labored to reach? We must invest more dollars.

Let's include in our plans more informed personnel, more interested pastors, an improved program, more invitations, bigger investments of time and money, in the greatest cause of all—that of reaching every member of every family of every nation with the gospel of Christ.

Sunday School Emphasis Month

For the past five years October has been set aside on the calendar as Sunday School Emphasis Month in Alliance churches. This year in addition to an attendance building emphasis we are encouraging each church to develop some particular phase of their Sunday school work and establish it as a part of their program during that month. Ask your pastor about it or write the National Sunday School Office, 260 West 44th St., New York 36, N. Y., for a free bulletin.

*Condensed from an address given by Dr. Risley, executive secretary of the National Sunday School Association.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Thirteen missionaries, eleven of them going to the field for the first time, farewelled from the New York headquarters on August 23, sailing on the S.S. *United States* for Europe where they will study before proceeding to their fields in Africa.

Rev. Robert Niklaus
Congo

They are the *Misses Ruth Hess, R. N., Colleen Johns, Clara Lou Stucky, R. N., Norma Hart, Dorothy Wormley, Dorothy Large, Rev. and Mrs. Vernon D. Evans, Rev. and Mrs. Douglas Miller, Mr. and Mrs. Herbert K. Spring* and son, John, and *Rev. Robert Niklaus.*

Ruth Hess
Congo

Clara Lou Stucky
Gabon

Rev. and Mrs. Douglas Miller
French West Africa

Miss Hess is taking a special course in Belgium before returning to the Congo for her second term. She is the daughter of our veteran Congo missionaries, Rev. and Mrs. E. R. Hess.

Miss Stucky is returning to the Gabon for her second term. She will spend a year in Paris studying the French language. She is supported by The Missionary Church Association.

Mr. and Mrs. Evans, under appointment to French West Africa, are also studying in Paris. Mr. Evans received the B.R.E. degree from Nyack Missionary College, and Mrs. Evans also graduated from the same institution. Mr. Evans has been assistant pastor in Baltimore, Md., and Havertown, Pa. He is a member of the Christian and Missionary Alliance church in Altoona, Pa. Mrs. Evans is a member of the Baptist Church in Sinclairville, N. Y.

Miss Johns, under appointment to the Gabon, will also study in Paris. A member of the Irvona, Pa., Alliance church, she is a graduate of Nyack Missionary College and has her B.A. degree from Geneva College.

Miss Hart and Mr. Niklaus, both under appointment to the Congo, will be studying in Belgium. Miss Hart is from Omaha, Nebr., where she is a member of the Omaha Gospel Tabernacle. She is a graduate of St. Paul Bible Institute with the B.R.E. degree and of the University of Omaha with her B.S. in Education.

Mr. Niklaus is a graduate of Nyack Missionary College with a B.S. degree in Missions. He has been assistant pastor in the Erie Gospel Tabernacle for the past two years. He is a member of The Christian and Missionary Alliance in Williamsport, Pa.

Mr. and Mrs. Spring served in the Conewago Gospel Tabernacle, Manchester, Pa., for over a year. Graduates of Nyack Missionary College, both have a B.S. degree in Missions; Mr. Spring also received the B.A. degree from Houghton College. They will study in Belgium before going to the Congo.

Miss Large and Miss Wormley, under appointment to French West Africa, will study in Paris. Miss Large, who worked for two years in the Beefhide Gospel Mission, Jenkins, Ky., is a graduate of Nyack Missionary College and a member of The Christian and Missionary Alliance in Dorseyville, Pa.

Miss Wormley, a teacher from Bowling Green, Ohio, will proceed to Mamou on completion of her studies to teach in the school for missionaries' children. A member of the Bowling Green Gospel Tabernacle, she has the B.S.El. degree from Bowling Green State University and the B.R.E. degree from Nyack Missionary College.

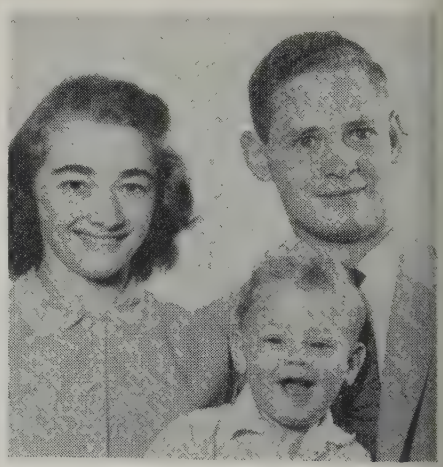
Mr. and Mrs. Miller served in the Faith Gospel Church of the C. & M. A. in Greenpoint, Brooklyn, N. Y., for two years prior to their appointment to French West Africa. Both are graduates of Nyack Missionary College, Mr. Miller receiving the B.S.M. degree. He is a member of the Fairless Hills, Pa., Alliance church. Mrs. Miller is from Durham, N. C., where she is a member of the C. & M. A.

Dorothy Wormley

Dorothy Large
French West Africa

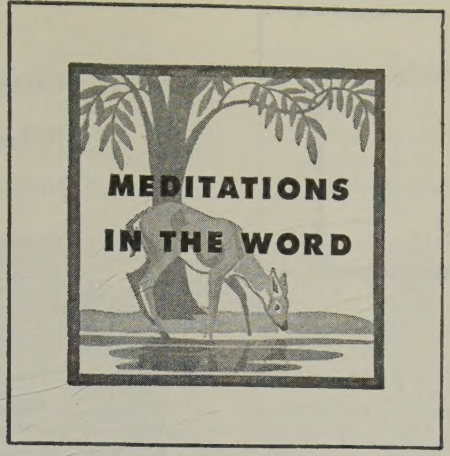
Colleen Johns
Gabon

Norma Hart
Congo



Mr. and Mrs. H. K. Spring and son
Congo

Rev. and Mrs. Vernon D. Evans
French West Africa



Compiled by EDITH M. BEYERLE

Sunday

READING—1 Corinthians 13.
TEXT—"*The greatest of these is love*" (verse 13).

The love of Jesus Christ Himself, His example of unselfishness, His constant ministry to others and the love of the Holy Spirit all proclaim to us that God Himself is ruled by His own law of love. Therefore it is the royal law, the law of the kingdom, and should be the gladly accepted law of every child of that kingdom. It is supreme above all laws. . . . It is royal in the sense that it stands higher than all other laws and qualities. It is the supreme beauty and excellency of all character and being, and the blending of every true virtue and grace. It is royal because it is the mightiest and strongest power in the universe of God. . . . God has incorporated it in the spiritual economy as the force that leads to obedience and every sacrifice and service that honors God and blesses mankind.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts.

Monday

READING—Hebrews 11:1-10.
TEXT—"*Without faith it is impossible to please . . . God*" (verse 6).

Dr. A. J. Gordon, while traveling on a train, engaged in a spirited conversation with a fellow passenger on the subject of faith. "I differ with you," said the man, "in that any person is admitted to heaven because of a little bit of theological scrip called 'faith.' I believe that when God receives one into heaven He makes a searching inquiry as to his character rather than inspection of his faith." Presently the conductor came along and examined the tickets. When he had passed, Dr. Gordon said: "Did you ever notice how a conductor always looks at the ticket and takes no pains to inspect the passenger? A railway ticket, if genuine, certifies that the person presenting it has complied with the company's conditions and is entitled to transportation. So faith alone, my friend, entitles one to that saving grace which produces a character well-pleasing to God." —SUNDAY SCHOOL TIMES.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Psalm 40:1-11.
TEXT—"*I waited patiently for the Lord*" (verse 1).

This is the patience of faith. There is also a precipitance of faith sometimes that brings things to pass instantly; but there is a patience of faith that waits upon the Lord's own time for the having of things done. God is not slow, but neither is He hasty. He cannot be rushed. Our interests are often interlaced with the affairs of others. There are certain principles of His righteousness to be maintained, and a great love program of redemption to be administered. And besides the blessings for which we pray, there are lessons for us to learn. While we are at work when waiting upon the Lord in service, and at worship when waiting in the sanctuary of His presence, we are at school when we wait on the Lord in patience.—JOSEPH H. SMITH.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Psalm 139:13-24.
TEXT—"*Search me, O God, and know my heart*" (verse 23).

Shine on me, O Lord Jesus,
And let me ever know
The grace that shone from Calvary,
Where Thou didst love me so.
"My child, I am thy Saviour,
'Tis not what thou dost feel,
But Mine own gracious promise,
Which doth thy pardon seal."

Shine in me, O Lord Jesus,
And let Thy searching light
Reveal each hidden purpose,
Each thought as in Thy sight.
"My child, I am thy Searcher,
I try each loving heart,
For I would have most holy
All who in Me have part."
—E. J. BELLERBY.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Matthew 20:20-28.
TEXT—"*The Son of man came not to be ministered unto, but to minister*" (verse 28).

Napoleon sought to rule men; Washington aimed to serve them. You see the results of the two systems in what is left of them. At Waterloo today you find a great waste, in the center of which is simply a mound to commemorate a great battle. But around the field of Bunker Hill sprang up the great city of colleges and schools, and those influences that went out through all the world; that is the result of the service which Washington rendered in contrast to the domination of Napoleon. You find at Mount Vernon a very plain structure for the tomb of Washington, scarcely to be noticed, except one goes out of his way to see it. Napoleon's tomb is in the heart of Paris, and a marble casket holds his remains; Washington's remains are as broad as the continent.—ALEXANDER MCKENZIE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Judges 17.
TEXT—"*He restored the money unto his mother*" (verse 4).

What a strange moral mixture this man Micah was! He lived what could justifiably be called a down-and-up-and-down life! His theft of his own mother's silver most assuredly must be reckoned as being on the downgrade. However, that was all cleared up by his act of true confession. To his credit, also, it has been recorded that he refused the temptation to accept the offered silver and handed it back to its original owner. Excellent procedure! So far, so good: two counts upward. One wishes the tale might have ended there; but he allowed his mother to use some of the same silver to make an idol to add to his sordid collection. True, she used less than one-fifth for that purpose, but the compromise on Micah's part was as real as though she had taken the entire amount. He allowed another to sin in his stead and thus became guilty with her.—PAMEH.

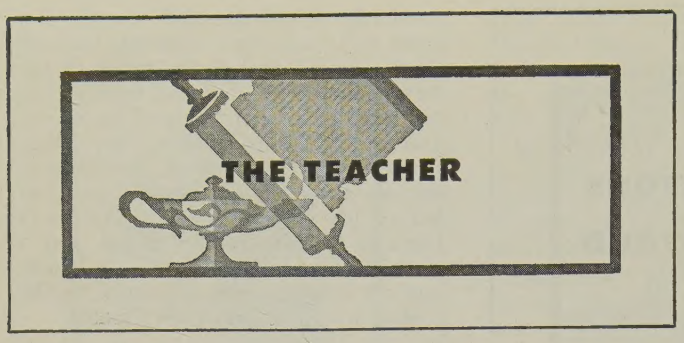
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Galatians 2:11-21.
TEXT—"*I died on the cross with Christ*" (verse 20, Phillips).

If personal experience is what counts, then the apostle Paul must be heard. Here he breaks out into a memorable confession of the power of the cross in his own life. It stood between him and the past. His self-life was nailed there. It had "died on the cross with Christ." God expects nothing from the flesh, the old "I." In the divine reckoning, our "old man" was crucified with Christ. And that was a good riddance, for as Paul says, "In me (that is, in my flesh,) dwelleth no good thing." Something that Paul could never get over was the fact of his being a new person —of his having this new life of the living Christ within. It was derived, not from vain efforts to keep the Law, but from the indwelling and uprising of the life of Jesus Christ within the heart.—THE COVENANT HOME ALTAR.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 29, 1957

Nehemiah: Patriotism in Action

Nehemiah 2:17, 18; 4:6; 13:19-21

DEVOTIONAL READING—Psalm 99:1-5

GOLDEN TEXT—*"Be strong . . . saith the Lord, and work: for I am with you, saith the Lord of hosts."*—HAGGAI 2:4.

BACKGROUND AND LESSON ORIENTATION

Ezra and Nehemiah belong in the period of the restoration with the prophecies of Haggai, Zechariah and Malachi which together form the thrilling account of the reconstruction period of the restored nation. It was a period of hardship and heartache. The discouragements were crushing, the opposition bitter and unreasonable. It is Nehemiah that stands out as a statesman. His patriotism was manifested in his desire to lay the foundation of a society which would endure. Therefore he did more than restore walls; he promoted principles which would make his nation strong. Despite opposition by jealous neighbors of Judah, he carried his work through to completion. Finishing the wall in fifty-two days, he turned his full attention to building the moral character of his people.

CONTEXTUAL CONSIDERATIONS

(1) After the arduous journey from Persia, Nehemiah made a nocturnal inspection of the walls of Jerusalem. His mind having been prepared by the study of sketches in the hands of the elders, he planned his program. The elders of the restored captives were organized for the mammoth task. When the decision was made to rebuild, opposition came. (2) Nehemiah reported the accomplishment of the task (4:6). Although just half finished, the breaches were filled and the wall surrounded the city. This was preceded by a statement of the bitter opposition under which it was done. (3) The final portion shows Nehemiah as the watchdog of the Law. He is found rebuking those who disregarded the sanctity of God's holy day. As governor of Judah he threatened the lawbreakers with imprisonment.

SIMPLIFIED OUTLINE

1. *Nehemiah Arouses the People*—Nehemiah 2:17, 18.
2. *The Wall Is Completed*—Nehemiah 4:6.
3. *Nehemiah Defends the Law*—Nehemiah 13:19-21.

KEY WORD ANALYSIS

(1) "Merchants and sellers" (13:20). Judah was ideally located for commerce. In Babylon she had learned valuable lessons in business. It is not surprising that Jerusalem was a center of commerce after the captivity. Merchants from far and near found the city a good source for import and export. The Jew distinguished himself in all his pursuits. It was Nehemiah who curbed the tendency to make the week end a time to fill the coffers of commerce.

(2) "Lay hands on you" (13:21). Nehemiah was governor by the consent of Persia as well as the popular acclaim of the people. He had the power to arrest, and his threat was taken seriously.

COMMENTARY ON THE PRINTED TEXT

1. *Nehemiah Arouses the People* (Neh. 2:17, 18).

The handful of Jews that had returned to the land were literally aliens in their own country. The decree of a distant king had given them their right. In the seventy-year interim property rights had been confused; they probably were starting from the beginning. There was little or no organization. A loose plan of government was probably the only claim Judah had to nationhood.

Nehemiah, armed with authority from the king, became the stimulus the people needed to lay hold of in their responsibility to re-establish Jerusalem as a social, economic and religious center. As long as it lay in ruins they would be a reproach to the world.

Nehemiah's telling this story in the first person makes it very vivid. What an encouragement it must have been to hear him tell of the hand of God in his life and to see the credentials of authority he carried. Soon the people became a formidable working force under his dynamic leadership.

2. *The Wall Is Completed* (Neh. 4:6).

The wall of Jerusalem had been virtually leveled by the war machines built by the besieging army. The stone was still there, though covered by debris. The foundations and abutments were for the most part still intact. The major task was to set stone upon stone.

This verse marks the halfway point in the operation. As their enemies saw the Jews making such great progress, they began a harassing action against them. Nehemiah proved himself equal to the problem. Threats and plots from the opposition did not deter him from the task, although it was necessary literally to work with one hand and fight with the other.

3. *Nehemiah Defends the Law* (Neh. 13:19-21).

The stimulation and inspiration to the Jews of building the walls and restoring the city served as a unifying factor for the tiny nation. It was when the people settled back into a semblance of normalcy that the true test came. Would they lapse into the old habits and practices which had previously undermined their morality and again give God occasion to punish them?

Again it was Nehemiah who dominated the picture. As the setting sun heralded the dawn of the Sabbath the merchants undoubtedly felt justified in working overtime to bolster the weak economy. The gates of the city, the center of all activity, were ordered to be closed by the watchful governor. The order was implemented by a police force sufficient to enforce it adequately. There seems to have been a deliberate attempt to test whether Nehemiah would persist in carrying out his order. Some merchants hung around to see if they would be apprehended. They were personally reprimanded by Nehemiah and threatened with arrest.

One can sense in this context just why the rule of Christ calls for a rod of iron.

HELPFUL HINTS FOR LESSON PREPARATION

There is a fascinating romance about the walls of Jerusalem. They were to David a symbol of God's hand. His men took the city in battle, showing that no man keeps out those whom God wants in. Later Sennacherib was deterred from invading Jerusalem, showing that no one gets in whom God wants out. When Nebuchadnezzar (and Titus also) crumbled the walls it showed God will protect none who betray Him.

Local Conventions

★ ★ ★ ★

Convening September 22-29

articipating in a local missionary convenon has an invigorating effect that keeps ie Christian's heart aglow with zeal for ie lost.

ortheastern District

Vellsville, N. Y. .....September 22-29
ndover, N. Y. .....September 22-25
ornell, N. Y. .....September 22-25
Vhitesville, N. Y. .....September 26-29
uba, N. Y. .....September 26-29
uffalo, N. Y.
(Kensington) .....September 22-29
(Indian Church Road) September 26-29
benezer, N. Y. .....September 22-25
rchard Park, N. Y. ...September 26-29
lbany, N. Y. .....September 22-29
olonie, N. Y. .....September 22-29
ingston, N. Y. .....September 26-29
oughkeepsie, N. Y. ....September 26-29
iddletown, N. Y. ....September 26-29
orth Caldwell, N. J. ..September 22-29
utley, N. J. .....September 22-25
merson, N. J. .....September 22-25
ort Lee, N. J. .....September 26-29
nion, N. J. .....September 26-29

outh Atlantic District

exington, N. C. .....September 23-29
Vinston-Salem, N. C. ..September 23-29
igh Point, N. C. .....September 23-29
t. Airy, N. C. .....September 28

entral District

kron, Ohio
(Lovers Lane) .....September 22-29
(Lawndale) .....September 22-29
(Brown Street) .....September 22-29
(Locust Street) .....September 22-29
int, Mich. .....September 22-29
bela, Mich. .....September 26-29

astern and Central Canadian District

John, N. B. .....September 22-25
uro, N. S. .....September 25-29

estern Canadian District

ort William, Ont. ....September 26-29

outh Pacific District

rkeley, Calif. .....September 24-29
n Lorenzo, Calif. ....September 24-29
n Francisco, Calif.
(Golden Gate) .....September 24-29

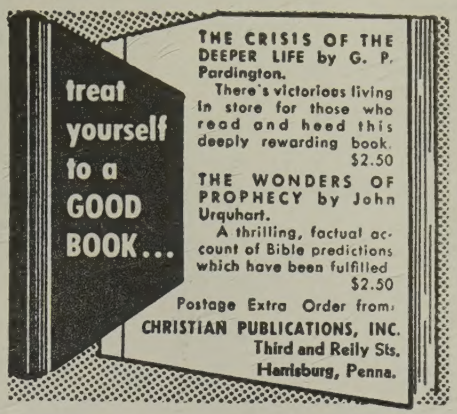
orthwestern District

rt Totten, N. Dak. ...September 23, 24
insmade, N. Dak. ....September 25-29
lgrade, Mont. .....September 22-25
lings, Mont. .....September 26-29
uples, Minn. .....September 22-25

This Week's Cover

vo rock figures, the Prince and incess of Supai, guard the village of r smallest Indian tribe, the Havasuis, in a deep gorge within the Grand nyon, Arizona. The gorge is watered a sparkling stream.

Swanville, Minn. .....September 26-29
St. Paul, Minn.
(Hazel Park) .....September 22-29
(Simpson Memorial) September 22-29
(Pacific Community) September 22-25
Forest Lake, Minn. ....September 26-29
Green Grove, Wisc. ...September 22-24
East Lincoln, Wisc. ...September 25-29

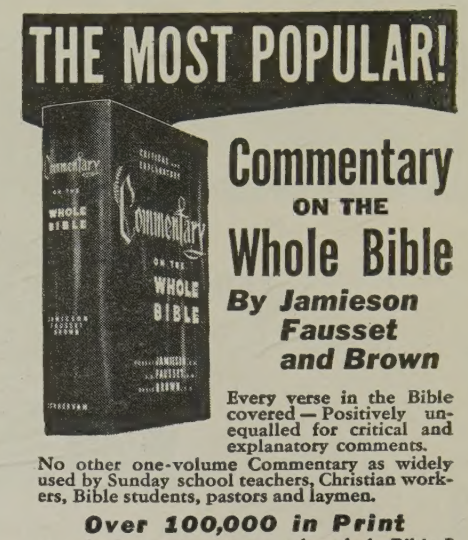

treat yourself to a GOOD BOOK...
THE CRISIS OF THE DEEPER LIFE by G. P. Pardington.
There's victorious living in store for those who read and heed this deeply rewarding book. $2.50
THE WONDERS OF PROPHECY by John Urquhart.
A thrilling, factual account of Bible predictions which have been fulfilled $2.50
Postage Extra Order from:
CHRISTIAN PUBLICATIONS, INC.
Third and Reily Sts.
Harrisburg, Penna.

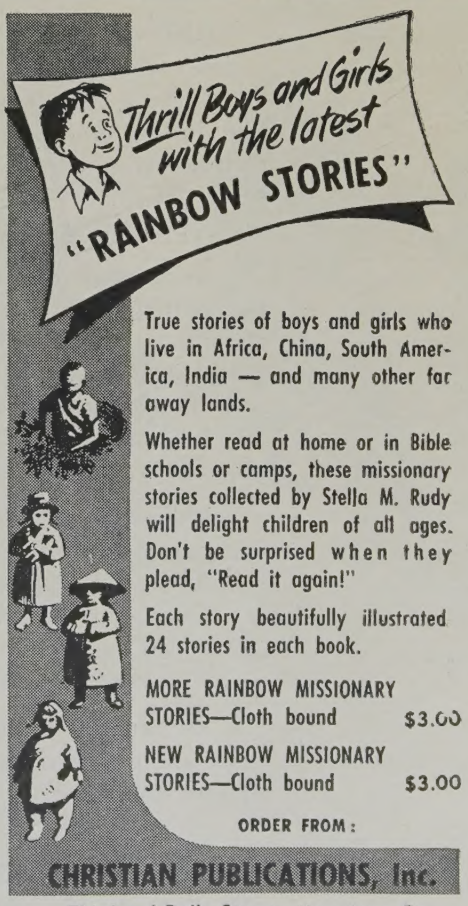
● Kindly add 15c for postage, handling and insurance when orders are less than $3.00, and 5c for each additional dollar or fraction thereof. ●

You'll... READ THEM
SHARE THEM
PROUDLY OWN THEM
BOOKS BY A. B. SIMPSON
One of the great Christians of modern times
Dr. Simpson, founder of The Christian & Missionary Alliance, wrote with a fresh, original style, a depth of understanding that will delight the reader. His books belong in every Christian's library.
"CHRIST IN THE BIBLE" series Unique Bible exposition, tracing the Lord Jesus Christ through the Old and New Testaments. Cover 16 books of Old, 25 books of New Testament. 24 volumes, cloth bound. $2.25 a volume— $50.00 a set
"WALKING IN THE SPIRIT" A practical and inspiring book on triumphant Christian living. Paper cover $1.00—Cloth bound $2.50
"DAYS OF HEAVEN ON EARTH" Start each day with these beautiful and refreshing devotional readings. Attractively bound—a wonderful gift. $2.50
"THE HOLY SPIRIT" Complete exposition of the holy doctrine of the Holy Spirit in the Old and New Testaments. In 2 volumes. $2.75 a volume— $5.00 a set
"A LARGER CHRISTIAN LIFE" A soul-thrilling book on the astounding potentialities of the Christian life. $2.65
• To order these books and for a complete list of other outstanding books by Dr. Simpson, write to:
CHRISTIAN PUBLICATIONS INC.
3rd & Reily Sts., Harrisburg, Pa.

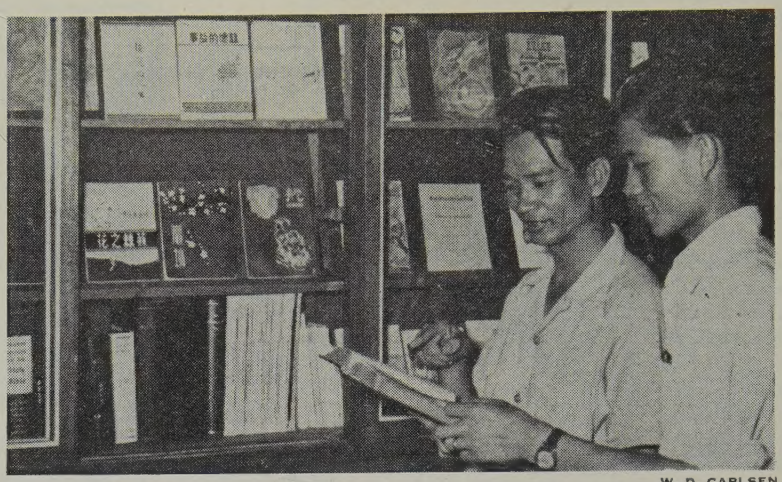
Western District

Lincoln, Nebr.
(Havelock) .....September 22-29
King Lake, Nebr. .....September 23, 24
Omaha, Nebr. (Benson) September 25-29


THE MOST POPULAR!
Commentary
ON THE
Whole Bible
By Jamieson Fausset and Brown
Every verse in the Bible covered — Positively unequalled for critical and explanatory comments.
No other one-volume Commentary as widely used by Sunday school teachers, Christian workers, Bible students, pastors and laymen.
Over 100,000 in Print
"... the best commentary on the whole Bible I have ever known." Dr. Robert G. Lee.
"The greatest 1-volume commentary." Sunday School Times.
1347 large double column pages; strong, reinforced cloth binding. Only $7.95.
CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Pa.


Thrill Boys and Girls with the latest "RAINBOW STORIES"
True stories of boys and girls who live in Africa, China, South America, India — and many other far away lands.
Whether read at home or in Bible schools or camps, these missionary stories collected by Stella M. Rudy will delight children of all ages. Don't be surprised when they plead, "Read it again!"
Each story beautifully illustrated 24 stories in each book.
MORE RAINBOW MISSIONARY STORIES—Cloth bound $3.00
NEW RAINBOW MISSIONARY STORIES—Cloth bound $3.00
ORDER FROM:
CHRISTIAN PUBLICATIONS, Inc.
Third and Reily Streets, Harrisburg, Pa.

CHARLES HOLBROOK LIB
PACIFIC SCH OF RELIGION
BERKELEY CALIF



W. D. CARLSEN

Young Chinese examine Alliance literature in Thailand

Where Much Is Too Little

THE Thailand Mission's literature department printed more than 15,000,000 pages in 1956. Booklets, one of which was written by a Thai teacher in the Bible school, a quarterly *Bible Magazine,* Sunday school quarterlies and tracts were included in this volume of printed matter.

However, what appears to be a large quantity dwindles to insignificant proportions when compared with the number of people for which it is intended. In the sixteen provinces for which The Christian and Missionary Alliance is responsible in East Thailand, there are 8,000,000 people. Were this literature distributed evenly among all these people, there would not be enough so that each person could have two pages. In fact, a five-foot shelf would be sufficient to hold one copy each of all the Christian literature published in Thailand.

At the same time that the missionaries are embarrassed at the lack of reading matter, literacy is on the increase. Great numbers of the population are acquiring the ability to receive messages from the printed page. Hungry for knowledge, these new literates are turning to the bookstalls where Marxist, Romanist and cultist publications abound. Profusely illustrated in color, magazines and booklets of an unwholesome nature find a ready market. From these available books the readers draw the material which shapes their lives.

Professedly Buddhist, the young people of Thailand are largely agnostic. They are open to the truth. Evidence of this is seen in the way they have responded to invitations to enroll in the Light of Life Bible Correspondence Courses. Of the 1,669 who have completed the first course on the Gospel of John, 428 signed the decision cards, signifying their acceptance of the Lord as Saviour. As many as 499 indicated their faith in Christ when they applied for the course.

Missionaries in Thailand are seeking to remedy the grave deficiency in gospel literature. They must have backing in prayer and in finances to enlarge the literature ministry.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada